A U M

To strive for perfection or attainment of even adeptship in itself and for itself is spiritually unworthy; to strive to attain the true service of Humanity *is* the Path of Perfection.

—Book of Items.

THEOSOPHY

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THE RISING CYCLE

GREAT changes have come about in the last half-century in ideas and ideals of education—as great as in science, in religion, in economics and in social theory and practice.

The key-note running through all these changes is emancipation. No doubt that license has been mistaken for freedom in all too many cases; no doubt that a sense of moral and mental irresponsibility has in many directions sprung into activity coincidently with the throwing away of the old conventions which had done duty as standards of conduct. This is paralleled by the exuberance of weedy growths in a field suffered to lie fallow for any reason.

The student of racial history in the light of the Theosophical teaching that all evolution is cyclic, like the turning of a wheel, does not expect to see the evidences of progression present an uniformly straight line of testimony. Regeneration and preservation go on in the midst of and not apart from the decay and dissolution of the unfit and the outgrown. Life does not exist apart from death for the two are but the polar points of a metaphysical as well as a physical cycle. The "seven ages of man" exist, in every sense, at the same time in the same space, and civilizations as well as individuals must pass through them all.

Reincarnation is but a concrete and materialistic term to bring home to our senses and our sense-governed minds the abstract mathematical formula that nature is an incessant repetition on an ascending, and therefore also of necessity on a descending spiral. Without this Theosophical view of evolution it is inevitable that the Path will be mistaken for the Pilgrim, and so, a mortal view of immortal Life prevail. At each new injection of the ancient Wisdom-Religion a few use their eyes to see by the light it throws and so become the pioneers of a

new order of the ages in the midst of the effete and the self-destroying.

Theosophical education goes on endlessly, for though

"The Path is one for all, the means to reach the goal must vary with the pilgrim."

Each embodied soul comes into our world wrapped in the chrysalis of his own past and few, in any one life, are able to rise beyond the larval, or transitional, form—existence within the limitations of our defects. Few of us learn from philosophy, many from failure. Few recognize any higher principle of being than Desire, but many, affected more or less unconsciously to themselves by the universal prevalence of the Theosophical Movement, strive unceasingly to elevate their desires to nobler heights. The Theosophical Movement affects mankind and all nature as an influence, perceived or unperceived, recognized or unrecognized. For every great Poet there are a thousand poetasters and numberless lovers of poetry. Were this not so, the truly great poet could never find aliment in the prosaic elements which for the most part constitute human life. Without fuel, no fire on any plane of nature. True Theosophists in the full meaning must ever be rare amongst mankind in its adolescence or its senility, but it should not be forgotten that it is the unconscious and partly conscious humanitarians who set up the attractive force which draws into incarnation the great Teachers and their Messages.

This attractive power is exerted, not so much by that form of desire which seeks merely to know, any more than by that form which seeks merely to be saved, for both these are but selfish desire. Were these forms fit to mother a new race then religion and science would long since have achieved their longed-for goal. No; the true material is provided by those whose desire runs to universal benefit, the amelioration of the general welfare. This is still desire, but desire colored and guided, as well as impelled by the spiritual principles which, as unrecognized as the Theosophical Movement itself by the generality of men, do none the less abide in the hearts of all, and provide the Karmic stamina which makes the great patriot, the great philanthropist, the great examples of the race, in no matter what division of energy and usefulness their life-work may be turned. The Messengers of Theosophy have, since the fourteenth century of our era, been coming in the last quarter of each, according to the cyclic calculation stated by H. P. Blavatsky. The force of the Movement has not in each century been directed into the same human channel, but has none the less been cumulative. Luther's reformation is declared to have been one of its products; the rise of modern science in its practical aspect, another; a third was the American revolution, while a fourth can easily be discerned in the wide-spread growth of human intercourse.

Searching for the preparatory indices of the great mission of H. P. Blavatsky in the half century preceding her coming, it is possible to see how the various lines laid by former efforts were to find their co-ordination and union. Her mission was one of education, not religious education, not scientific education, not economic education, not even philosophical education—but Education: an education in the great purpose of life, and the means of its orderly fulfilment. One such preparatory index may be found in the story of Horace Mann.

Horace Mann's work was done in the middle half of the last century. Frail, poor, against the army of adverse circumstance he acquired an education. In the midst of hard manual labor he fitted himself for college, graduating at 23 with highest honors. He studied, he taught, he was admitted to the bar, and in his early thirties became a leading lawyer of Massachusetts, a member of the State legislature, and President of the State senate. At forty he became secretary of the newly created board of education of the State, and then only may his life work be said to have begun. In the next seven years he reorganized, reformed, recreated the public school system of his state, and thus became the veritable Parent of the present public school system of the United States—greatly as that system has fallen short of his ideals and ideas. He instituted educational work for teachers themselves, established the first institutes for teachers, vivified the teaching body with his own life, and established a morale amongst public school teachers that has never waned. To him it is due that so great a measure of freedom of conscience, of liberty of thought, of absence of bigotry and sectarianism amongst school-teachers and in the common mind has been made possible and has been maintained despite all sinister influences.

Resigning his secretaryship in 1848 he was thrice elected to the national House of Representatives, where he was active and influential in his opposition to slavery. He consented to serve as the Free-Soil candidate for Governor of Massachusetts, and though defeated at the polls, his activities and his sacrifices made possible the larger work of Lincoln in the same field.

After his retirement from Congress, Mr. Mann took the presidency of Antioch College at Yellow Springs, Ohio, and there, from 1853 until his death, he labored for true moral and spiritual education hand in hand with the physical and intellectual training of youth. He ignored the hallowed distinctions of race, creed, and sex, and made his institution co-educational—the first, we believe, to be firmly established. Mr. Mann in his public affiliation was originally Unitarian, but he became the friend and disciple of George Combe, another benefactor of mankind, and so was in his later years identified with the Christian

Connexion founded by Combe, and which had originally established the College.

Mr. Mann had many enemies and his career was beset with battle against the forces of reaction in education, in politics, in human rights, and in religion. He believed—in the consecrated phrase of Mr. Judge —"in the infinite perfectibility of mankind," and labored in that high cause without variableness or the shadow of turning. Who shall set limits to the influence of such ideals and such devotion to them? Certainly without the advance work of such men as Lincoln, Emerson, Mann, and others of the "sacred tribe of heroes," forerunners of a nobler Humanity, the coming of a Messenger from the Masters, the sowing of a great philosophy, the impartation of the great Message of the Theosophical Movement, had not been possible, and the mission of H. P. Blavatsky would have been but a barren one.

After Mr. Mann's death in 1859, the College sank to ebb-tide. It was a pioneer country, its supporters and patrons were poor—poor in every sense, yet with the divine spark burning in them, for the College never wholly ceased. But it shared the financial, the intellectual, the moral, the schismatic fortunes of the community of faith which had sponsored it—and those fortunes were as varied, but always on the descending arc, as those which followed among Theosophists after the passing of H. P. B. and Mr. Judge. As a force, as an influence, as a heritage, Antioch College became, like the Theosophical Society, a liability and not an asset to the original impulse and the original purpose. So true is it that it is warriors, not weapons, which constitute an army, Teachers, not books, which make education possible, the Spirit of devotion, not gifts, which sustains a Cause, Benefactors, not benefactions, which make for a nucleus of Universal Brotherhood. Unless *ensouled*, of what avail body or mind, however fine or refined?

The benefactor, the teacher, the true Disciple in the service of humanity is ever distinguishable by his ability to turn seeming evils into power for good. The Miami Valley was swept in 1913 by a flood, the most disastrous which, up to that time, had ever visited the Karma of nature upon an American community. Ruin, dissensions, fears, doubts, bewilderments, and all the brood that profit by disaster, preyed upon the community as a moral consequence. Finally, Mr. Arthur E. Morgan, an American engineer, was called in for consultation and advice. Mr. Morgan had nourished a life-dream of more than material usefulness, more than material success, and in the course of his engineering and other duties he became acquainted with Antioch College, its history, and its ideals still as yet far below the horizon of the hopes lingering and languishing from the days of Horace Mann. His task completed, he took the presidency of Antioch College and set himself

to work to bring about a resurrection of the dying if not the dead institution.

That was in 1920—only seven years ago. In that seven years Antioch College has become something far more than a cenotaph to Horace Mann. It has become a living embodiment of his spirit and soul.

In an article entitled "The Budget for Your Life," contributed by Mr. Morgan to the *Woman's Home Companion* for March, 1927, he discusses at some length the outlook of youth, its necessities, its aspirations, its sense of values, its obstacles to be faced, its means of usefulness. Appealing as the views there expressed must be to the thoughtful and inquiring youth, they are a veritable education to the thoughtful parent or other adult interested in the duty of the going to the coming generation. Read in this light, there are few who may not profit by a self stock-taking as to how far our own attitude and conduct, our own "budget of life" calls for revision and reformation if we would confer upon those who take their example from us, a true inspiration—which is the first step in education.

But it is to the literature of the College itself that one may best turn to read the invisible history visibly expressed in the conduct and product of Antioch, for here one may find the mental and moral, the spiritual and ideal expression of those principles of which the College is of necessity but an ever-growing embodiment. Here we learn how the practical and the theoretical go hand in hand, so that the whole nature of man is rightly developed, rightly exercised, rightly disciplined. In brief, it is an alternation of study and work that leads to right coordination of that which is heard, that which is seen, that which is done.

Theosophical students will naturally be more interested in the Antioch attitude and conduct toward what is generally included in the term religion. Under the caption "Religion at Antioch," the College *Bulletin* speaks as follows:

> "Comparatively few young people are interested in traditional theology or in sectarian views. Many intelligent boys and girls are tremendously interested in discovering the meaning of life, and in bringing their aspirations into harmony with the knowledge that modern science has put at their disposal. They have decided that the authority of tradition is not an adequate basis for religious belief, and frequently they are at a loss to find any other basis.
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> "Of all the American college and university students to-day, we might guess at the following distribution. Perhaps one-half have no concern about religion, either old or new. Some of them tacitly 'believe' and some 'disbelieve.' They go to college to improve their economic or social status, and not to find the way of life. Perhaps ten or fifteen per cent are sincere, active adherents of some orthodox faith, while perhaps thirty or forty per cent are sincerely concerned about the significance of life, but have permanently abandoned orthodox beliefs. They cannot be forced back into these beliefs, and unless valid purposes and objectives can be presented to them or discovered by them, they may lose the hope of finding any. Antioch College is

especially interested in this thirty or forty per cent, and in such accessions to their ranks as may come from the other groups. Any young man or woman who under favorable conditions cannot become seriously concerned over the purposes of life, and seriously desirous of doing his or her part toward accomplishing those purposes, is not Antioch material. The College holds:

"1. That to discover valid purposes and objectives is a matter of highest importance.

"2. That the aspiration and determination to find and fulfill the purposes of life should be the ultimate control of conduct.

"3. That whatever are the valid purposes of life, they can be fulfilled best by men and women who develop self-mastery, who have integrity of personal conduct and social relations, and who maintain the highest degree of cleanliness and sanity of body and mind.

"4. That the way to truth lies through sincere, open-minded inquiry, and not through unquestioning acceptance of dogma or creed."

With this clear statement of principles as foundation, the work of the College is but their application in practice. Such principles and such work can never make for sectarianism in religion, or materialism in science.

Antioch Notes is a mere leaflet published twice a month, yet in itself is an educational power, and is widely read. Pamphlets are issued from time to time of equal educational and inspirational value. One such is entitled "An Adventure In Education" and is by Mr. Morgan.

The Theosophists, again, should be inspired as well as interested by the Antioch program because the very first steps taken by H. P. B. in the foundation of the Parent Theosophical Society—the Three Objects given it—laid the foundation of a World University in the spiritual and cultural sense; because almost the first work of Colonel Olcott in India —indeed his real work throughout—was educational. Not only did he revive pure Buddhism with his "Catechism," but he at once started in Ceylon a system of schools free from sectarianism which still survives, and in India a series of "Panchama Schools" for the education of outcasts and "Untouchables" which opened the doors for a veritable New India. Sir Chunder Bose's Institute, Rabindranath Tagore's School, and numerous educational establishments maintained by the Native States, as well as reforms in the British-controlled schools, really owe their inception or their improvement to the work begun by Colonel Olcott under the inspiration and instruction of H. P. B. and her Masters.

In Europe generally, even in those countries where the preponderant population is Catholic, the steady trend in recent years has been towards as sharp a cleavage between education and religion, as between religion and government. Secularism and secular education have achieved a firm footing, and it is probable that even in the most reactionary countries the public schools are less influenced by Catholic and

Protestant pressure than ever before. Moreover, the idea of co-education gains strength increasingly, and the position of women has as greatly changed in a generation in Europe itself as in the newly established Turkish republic. The throes of China, the struggle in Mexico, all show the same ferment, the working of the same leaven.

In England, Board schools, the great private establishments, and even what may be classified as denominational institutions show a marked progress in the direction of greater freedom of opportunity, broader scope of curriculum, a leveling of class and caste distinctions, a diminished subservience to the rigidity and narrowness of "orthodox" views of what constitutes education. In the United States, the general progression is best illustrated by the simple fact that among the religious sects themselves, in the schools and colleges for the education of ministers as well as of the children of laymen, the tendency is less and less to stress creedal and dogmatic views and interpretations, more and more to emphasize morality and ethics at the expense of sectarian articles of faith. The recent attempts, concerted and sustained in many quarters, to repudiate the principles and facts adduced by modern science, under the specious guise of opposition to materialistic theories of human descent, have served to call out as vigorous opposition from thousands of clergyman and church-members. All these factors serve to educate the public mind to the fact that moral education is not only the great need, a need that has no more been filled by sectarian religion than by materialistic science, but to bring out more and more strongly a search for common terms that shall place before the growing mind of youth the cardinal truths of all experience, freed alike from the dead letter of outworn interpretations and the new revelations of speculative science. It is a time of winnowing in many quarters, and greatest of all, perhaps, in the educational field.

As we have tried to indicate, every transitional period, such as the middle term of the last century, has produced its humanitarians who, casting aside the old fetters, have gone boldly forward with whatever of good they have found in the old order, and thus prepared the way for a fresh sowing of the Wisdom-Religion. But we should all remind ourselves that it is of equal moment, once the new seed has been sown, that pioneers be found to cultivate and nourish the harvest. However many the workers in the various paths of human inquiry and activity, however sincere, liberal-minded and ardent the advocates and propagandists of one and another idea, good in itself, it remains the responsibility and therefore the duty of Theosophists to do what none or all of these co-workers with nature can do—it is for Theosophists to preserve in its purity, to teach, preach, and practice the philosophy entrusted to them by H. P. Blavatsky and her Masters. It is precisely because

Theosophy is a philosophy of life, and not a segregated collection of unrelated verities, that its mission is supremely important. There have never been lacking in the world good ideas, noble ideals, true-hearted men and women consecrating their lives to the service of their fellows. But no more than scattered soldiers make an army, or scattered bricks an edifice, do ideas or ideals, however exalted, or however many, contain the moral force which can save a nation, or a civilization, or a race. Individuals may benefit by them, as a lone traveler by his solitary camp-fire, but the Light that shall lighten the way for all men must needs be a philosophy that is coherent throughout, that leaves out of account no element or principle in nature or in man, as it must include within its educational sphere the humblest as the greatest, the sinner as the saint,—and this, in our day, is to be found only in the Message of H. P. Blavatsky.

The cohesive power of a Theosophical education will restore unity among Theosophists, will enable the benefits of the Theosophical Movement to extend to all creatures, give a new impetus in the affairs of mankind, and make possible a coming of age indeed for the men and women of the twenty-first century.

THE IMPERSONAL LAW

The ONE LIFE is closely related to *the one* law which governs the World of Being—KARMA. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically it is quite a different thing in its far-fetching moral effects. It is the unerring LAW OF RETRIBUTION. To say to those ignorant of the real significance, characteristics and awful importance of this eternal immutable law, that no theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence. For Providence, with the Theists (the Christian Protestants, at any rate), rejoices in a personal male gender, while with the Roman Catholics it is a female potency. "Divine Providence tempers His blessings to secure their better effects," Wogan tells us. Indeed "He" tempers them, which Karma—a sexless principle—does not.—*S. D. I, p. 634.*

THE BLANK WALLS OF SCIENCE

OLDER students will remember how, in the days of H. P. Blavatsky, "mystery" had been cast forth from the scientific vocabulary, and all things were upon the verge of being solved by reduction to terms of matter. Those who find themselves still occasionally tempted to fall under the same jejune enthusiasm, enticed thereto by the press and by pseudo-science, should carefully study the rather obscure chapter in biology which is set forth by Prof. H. S. Jennings, in *Science* for July 30, 1926. After recounting some of the previous difficulties and ultimate downfall of that science of the past century, Prof. Jennings says:

> The first generation of experimenters in zoology were ill-prepared. Those of us who came from the older zoology were hampered by inadequate preparation in the first two fundamentals—in the physics and chemistry of the environmental conditions, and of the organic materials; this has been a heavy handicap. Those who entered experimental zoology from physiology were equally hampered by inadequate appreciation of the second two fundamentals—the great and decisive rôle of diversities of organization; and the equally great but insidious rôle of overproduction with selective elimination... The new generation...can deal adequately with the one pair of fundamentals without failing to deal adequately with the other.
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> To such, to men who will have done with taboos and phobias, who will be physicists and chemists without failing to be also zoologists, the field is ripe to the harvest.

"Chemistry and physiology," said H. P. Blavatsky in 1888 (*Secret Doctrine*),"are the two great magicians of the future, destined to open men's eyes to great physical truths." Prof. Jennings confesses that that future is still future.

> Genetics has of late been one of the most fruitful fields for experimentation, starting from the question of the distribution of inherited characteristics. With Morgan, American experimenters can say with pride that *that* part of the problem is in principle solved; and by the work of Americans.
>
> But how the genes operate to produce the results that they do; how they interact with each other, and with other components; how they interact with the environment; in a word, how development occurs, from the egg to the adult—this is the field that is now open for conquest. At its first attack on this, biological experimentation, as we saw, fell back repulsed; its approaches had been ill prepared and unsystematic. Now a secure foundation has been laid by the work in genetics.

It is probable that Prof. Jennings does not perceive that his present "secure foundation" is no whit more "secure" than the now wrecked hypotheses accepted as axioms by his predecessors. Both his and theirs trace back to the same fundamental misconception—that physical existence is the be-all and end-all of vital action. He confesses vision of a vast field of mental darkness in the following words:

> On the still more fundamental problem of the production of permanent alterations in stocks; of permanent alterations in genes, the way seems to me less clear;

this matter has the allurement of difficulty as well as of importance. Lasting alterations of genes, of stocks, have been observed under experimental conditions, but their causation, their physiology, and their relation to the general transformations of stocks are obscure or totally unknown. How does it happen that in different organisms the same diversity of characteristics is produced in one case by environmental differences, in another by gene differences? . . . What *is* the relation of environment to changes of genes, to changes of stocks? It is little short of a scandal that we know so little of this; so little even of the problem of the direct injury of genes by environmental conditions. To such a body of evidence as Kammerer presents for the inheritance of acquired characters we can respond with little more than a gesture of incredulity; or with vague suggestions as to selective elimination. What *is* the rôle of selective elimination in all this? What the rôle of mating, of biparental reproduction? The problem of the relation of environment to changes in stocks is one on which depends the answer to many pressing human problems; at the same time it is the one that contains the key to the unity of biological science. This question alone might well constitute the program of a great experimental institution.

In other words, a "secure foundation" has been laid whose relationship with the structure to be erected is as yet entirely undetermined and nebulous!

Prof. Jennings' cry for a key to biological unity was echoed in a slightly different meaning and on a larger scale in the address of Dr. W. F. Durand on June 18th. Dr. Durand points out the necessity of some "super-science"—a "science of the use of science," making possible the interpretation of discoveries in one sphere of research so that they may be applied to the solution of problems in apparently unrelated spheres.

Both demands would be solved, and along with them the "problem of the relation of environment to changes in stocks," should a slight chink be opened in the scientific head through which a ray of "light from the East" might enter. But we would find that the price would be too much for present-day science to pay. To begin with, a serene faith in the all-inclusiveness of physical matter, so dear to the hearts of such *savants* as Prof. Jennings, would have to go by the board, and that matter itself assigned a secondary roll in the ever-unfolding complications of the great web of life. Likewise, certain dearly beloved theories, and with them the reputations of important personages, would be endangered, were *all* results to be correlated. Owing to these facts, H. P. B.'s words, now demonstrated to have been utterly true up to date, may continue to be so for some time to come:

Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of

which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. (*Secret Doctrine*, 1888, I, 133-4).

And the modern scientist will continue as his predecessors, perennially eager, forever hopeful, intractable to the idea that his endless succession of failures can be traced to the single unchanging basis of error above described—the bias inherent in materialism:

> Learned men ought to be free from preconceptions and prejudices of every kind; yet, although thought and opinion are now free, scientists are still the same men as of old. An Utopian dreamer is he who thinks that man ever changes with the evolution, and development of new ideas. The soil may be well fertilized and made to yield with every year a greater and better variety of fruit; but, dig a little deeper than the stratum required for the crop, and the same earth will be found in the subsoil as was there before the first furrow was turned. (*Isis Unveiled*, 1877, I, 40).

"One-Sided" Ideas of Matter

The *matter* of the Eastern philosophers is not the "matter" and Nature of the Western metaphysicians. For what is Matter? And above all, what is our scientific philosophy but that which was so justly and so politely defined by Kant as "the Science of the *limits* to our Knowledge?" Where have the many attempts made by Science to bind, to connect, and define all the phenomena of organic life by mere physical and chemical manifestations, brought it to? To speculation generally—mere soap-bubbles, that burst one after the other before the men of Science were permitted to discover real facts. All this would have been avoided, and the progress of knowledge would have proceeded with gigantic strides, had only Science and its philosophy abstained from accepting hypotheses on the mere one-sided Knowledge of *their* Matter.—*S. D., I, p. 149.*

DANGER SIGNALS

WITH every new generation of children a new generation of devoted parents endeavors with anxious assiduity to pass on the results of its own hard-earned experience, in order that the children shall not be prey to the delusions and captive in the pitfalls that have made such bitter struggle for their elders. Such endeavors are usually in vain, but this acknowledged fact does not induce the parents to withhold their best and utmost. A great love and the surpassing need drives them. Their full duty has to be done, let the children treat the advice as they will.

With every new-sprouted crop of students of Theosophy, born at the love and sacrifice of more matured students, their elders try to hand on the distillation of their long and difficult experience with men, things and methods within the Theosophical area, in order that the few of the new crop who will sincerely endeavor to tread the Path of Discipleship, and thus maintain a sane, true and effective expression of the Movement in the world, may be able to recognize the danger signals of obstructions on the track of right progress.

It is quite beside the point that young students, because they are unable to recognize them as such, do not, as a rule, heed these danger signals. Enthused by the glorious verity of the teaching itself, and warmed by a worthy gratitude for the associations through which an approach to Theosophy has been afforded them, their youthful ardors naturally fan a degree of self-sufficiency that makes them over-confident of their ability to distinguish unerringly the difference between one thing and another, and renders them peculiarly susceptible to misleading suggestion. It has always been so, is so today, doubtless always will be so, until the onward sweep of evolution has brought the race as a whole to that point where clear-seeing is a common possession and not merely the hard-won acquisition of the few.

Meantime danger signals can be set for those who will appreciate them: the homely and usually misunderstood results of observation and experience. Here are some that many years of labor in the Theosophical Movement have proven. They have no personal implication, though they are often considered personally, and in quarters where simple frankness and wholesome honesty are unwelcome they are usually, when displayed, described as an "attack."

If delusion and psychism and pretence and ignorance and self-seeking and black suggestion and ingratitude and effrontery and gossip and slander and mystery-mongering and dishonesty are *persons*, then it is personal to direct attention to these danger signals. If, however, this

foul brood represents merely the *thoughts and actions* of persons, it is right and proper and brotherly in the truest and highest sense, to advert to them. Let the Theosophic children be warned! Let the chips struck off by the bright axe of duty fall where they may!

Beware of persons, students or otherwise, who say that H. P. Blavatsky "made mistakes." She did not, as years of honest digging in the teachings will gradually disclose to you. Make an immediate and vigorous demand that the "mistakes" be pointed out—not by word of mouth, but by reference to the writings, insisting on exact references. It will invariably be disclosed that the purported "mistakes" are due to the ignorance of the asserter thereof—and usually that he is trying to direct attention to himself.

Beware of persons who let it be understood that they know where Volumes III and IV of the "Secret Doctrine" are. They do not, being either deluded or anxious to appear "progressed." You will invariably discover that students who talk much about Volumes III and IV, and show a great deal of curiosity regarding them, have not made much use of Volumes I and II.

Beware of persons who speak familiarly of Masters, who say they hear from Masters—or indeed, who talk much about Masters, for the matter of that. They are suffering from delusions, or are rank fakers. Usually they are megalomaniacs, worshipping a personal god—themselves.

Beware of persons, male or female, who "in the name of Masters" denounce other persons, male or female. Invariably they denounce the person for doing the very same things they themselves are doing, and with a wonderfully disarming air of innocent self-righteousness. It will usually be found that denouncers are secretly "guru-ing" a little group of worshipping "chelas" of their own—fledglings in the "mysteries."

Beware of anybody claiming to be the "Secretary" of H. P. Blavatsky or William Q. Judge. Both used anybody and everybody for whatever work he or she could and would do. Neither had any "Secretaries" whatever in any genuinely occult sense.

Beware the "brotherly" person, with "dear friends" in all camps. This is a cycle when "for" or "against" is the watchword. The "straddlers" and the "mealy-mouthed" have no place in the Holy War.

Beware of persons much given to "reminiscences," "stories of old days," tales about H. P. B. and W. Q. J., and the like. These are not constructive workers, nor students who are rich in their understanding and application of the teachings. They are the gossips of yesterday, trying to find their like in this. Usually all their tales are second-hand —and usually far from the actual facts.

Beware the "old-timers" who "knew" H. P. B. and W. Q. J. To

have been introduced to either, or even to have lived in the same house with them, is not at all the same thing as to have *known* them. Most of these entirely missed the significance of the Teachers' words, acts and writings. If they *knew*, what have they been doing all these years? Consorting with the psychics and personal leaders of every variety of "advanced thought," it will be almost invariably disclosed. The noble exceptions are *at work today* for Theosophy, and wasting no time and energy on the misty past.

Beware of anybody that sets himself up as a "Teacher." H. P. B. herself recorded the fact that "even the best of us are no more than *pupil-teachers*." This variety of self-seeker usually says he is a simple student, but by implication puts himself on a pedestal. Also does he permit his "pupils" to keep him there.

Beware of the person who is writing "Theosophical" books. The teachings have all been recorded, and authentic reprints are available. No interpreters are needed. Either such writers are trying to make money, and build up a personal following, or they have never grasped either spirit or letter of the teachings of Theosophy. Their work always reflects this.

Beware—O Beware—any person whatever who advises any "occult practice," physical or metaphysical. Discipleship is an attitude of mind, not of body, or psychic nature. There are no "short-cuts" to knowledge and power—but there are plenty to ruin, physical, moral and mental.

Beware of the "churchy" person, group or organization. This line is the line of the "personal god" idea, which Theosophy was injected into the world again to smash—like any other idol.

Beware of the "mysterious" individual, whose air indicates that he could impart quite wonderful things an he would. There are numbers of such associated with groups of Theosophical students anywhere and everywhere. Either they are psychically (and often physically) diseased, or despairing of receiving any attention otherwise, they resort to some variety of this familiar method.

Beware of students who have private "Secret Doctrine" classes. Not one student in ten thousand is fitted by nature and temperament —let alone knowledge—to "lead" a class in its study. Most such class "leaders" do not even know the letter of the book, quite aside from possessing an intuitive perception of its meaning.

Beware all those who talk of the "esoteric," who claim to be "esoteric students"—even those who are *curious* about esoteric subjects. Such natures readily disclose themselves as ignorant and unfit.

Beware those eager for phenomena, for the weird, the unusual—and those who speak much of such matters. They are the psychics,

developed and undeveloped, and as undependable and uncertain as psychics always are. Almost without exception the remnant of "old-timers" can thus be classified. They are those who did not have force enough to become outstanding *failures* in the old days, and they have lingered along on the fringes of the Movement ever since. They do not work and study, and never did; for honest work, intellectual and practical, would have long since lifted them into the ranks of useful students.

Beware of those students who assert their "loyalty" to H. P. B., but who belittle in one way or another "her" W. Q. J. Either they are still unacquainted with the writings of the former—and thus in no position to be either "loyal" or "disloyal" to her—or they are of that type of "loyalists" which accepts what it "likes" and rejects what it "dislikes." H. P. B. authentically and deliberately *certified* W. Q. J. To be solidly loyal to one, is to be equally committed to the other.

Beware students, or groups of students, who "pray," who sit in circles for "occult meditation," who gather together to "invoke" somebody or something—or who in any way countenance or give support to this kind of psychism. For that is what it is: *psychism.* Most flatly and certainly it is *not* Theosophy.

Beware those who would inject healing practices, whether "spiritual," "metaphysical" or "magnetic" into Theosophy. The name doesn't matter, but the practice *does*. Read and study H. P. B.'s "Five Messages to the American Theosophists."

Beware following any person. Beware giving advice. Beware accepting any blindly. Beware taking these danger signals as final, because they are not—but consider them in the spirit in which they are presented. Test them by life and action for their worth, and then heed such as accord with your own already accumulated experience—for the service of the Theosophical Movement in all lands—to foster the continuance of which they have been indited.

COOPERATION WITH LAW

THE fear of God, on which rests much of the effectiveness of the prohibitions and commands of the churches, causes many an immature mind to visualize Deity as a sublimated policeman, cognizant of all infractions of the law but open to bribery in the form of strict religious observances, and who, it is further taught, was not above punishing an innocent man who is said once to have offered to take the place of real culprits. Of course this conception represents anthropomorphism at its crudest. It is glossed over by the more intelligent church-goer, but the implication is there, none the less, in the anathemas of the Roman Church and the ranting of Protestant evangelists.

Our penal systems, insofar as they are punitive rather than corrective or merely restraining, are the logical outgrowth of this warped view and the resulting failure to grasp intellectually the concept of a just universe governed by immutable law, the intuitional perception of which is at the root of man's innate demand for justice. There is lack of confirming intellectual conviction that the due reaction will inevitably find out the disturber of harmony, and so society assumes the responsibility of insuring, so far as possible, that the guilty shall not escape unpunished.

It is inevitable that men confined in their outlook to one short life on earth and with hope or dread, rather than any assurance, of an existence after the death of the body—men ignorant, moreover, of the unswerving justice of Karma—should take this attitude and attempt to visit upon the criminal the appropriate penalty for his crime. The frequent deplorable miscarriages of justice in disproportionate sentences and the infliction of punishment upon men innocent of the particular charge of which they are accused are inevitable when men at their present stage attempt to assume the administration of Nature's laws.

The position thus taken by society is reflected in the attitude of individuals, and even Theosophists, who should know better, find themselves affected by it. Students of Theosophy have been warned against allowing their thoughts to be colored by the false views current in the civilization in which they live, but many whose early thinking was impressed by this caricature find it exceedingly difficult to grasp the idea of the impersonal and undeviating operation of Law. They feel impelled to take a hand in its direction, to censor where they do not attempt to guide the activities and even the mental processes of others.

One may have repudiated the Great Policeman concept without

having freed himself of the urge to act as his deputy whenever the occasion seems to warrant, particularly where a wrong done affects himself.

Much of the average man's zeal to control or influence another is rooted in his intense desire for approbation and aversion to disapproval. The sensitive and undisciplined personality finds contempt or censure intolerable, injury awakening in him but too often a blind desire to make him who inflicted it suffer in his turn. If a would-be Theosophist has not advanced beyond such reactions, only self-watchfulness and determination can stifle the desire to assist Karma in bringing the offender to book. Save by sophistry, he can not justify retaliation, but the primitive thirst for revenge sometimes survives, emasculated but still recognizable, in the urge to at least convince the culprit of his error and make him recognize and admit the heinousness of his offense.

Of course it goes without saying that if we resent adverse criticism, however unjust, of our personality, and regard it as an affront bordering on lese majesty, it is proof positive that our consciousness is unduly centered in that personality and that we are far indeed from the state of him "to whom praise and blame are as one."

The application of Krishna's injunction to attend strictly to one's own duty, avoiding the duty of another must mean not only non-interference with others, but ignoring their actions save in so far as our right reaction requires. "Not where others fail, or do, or leave undone—the wise should notice what himself has done or left undone." Our only legitimate concern is with our own action. The opinion others have of it is no affair of ours. It is right that we should, by good behavior, set an inspiring example to others, that we should so conduct ourselves at all times that no stigma can attach to the fair name of Theosophy because of our connection with it, but when we have put forth our best efforts in these directions our responsibility does not extend to the reactions of others thereto.

Responsibility without power would be an anomaly as inconceivable in a universe of law as would power without corresponding responsibility. Our danger is in underestimating both. No more is expected of any man than he can do, but too often we bask in the approval of those about us or are held back by fear of their displeasure, and so fail to assume our larger responsibilities as members of the community, as citizens of the commonwealth, and above all as custodians who hold in trust for all men as many of the priceless truths of Theosophy as we have been able to grasp.

The limits of our own duty are by no means so circumscribed as many students complacently assume. Theosophists are seeing people in a country of the blind. It becomes their duty to warn of pitfalls and

to clear obstructions from the way. The earnest Theosophist can not evade the duty of assuming such share as he is able in the gigantic task of effecting a change in the race mind by influencing public opinion in the true direction. He is the natural champion of the oppressed and the wrongfully accused, the uncompromising foe of cruelty and injustice wherever they may be found.

Theosophists should rise above pettiness of outlook and interest to work with the Law in the truest sense, fearless in defense of the right, indifferent to no movement having for its object the amelioration of the condition of man, but bending their best energies to the particular responsibility which is theirs by virtue of their contact with the truths of Theosophy—the making available to as many as possible of those truths the general acceptance and application of which would transform the world.

KARMA-NEMESIS

An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer—aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been finally readjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them.—*S. D., I, p. 643.*

ANCIENT LANDMARKS

XX

Egyptian "Immortality"

HAD nothing remained to us of the *Book of the Dead* but the Judgment Scene, it alone furnishes abundant evidence of the Egyptian teaching of Karma—the universal Law of Balance; clear indication, too, of the origin of the handwriting on the wall of Balshazzar's palace: "Thou art weighed in the balance and found wanting." In the Papyrus of Ani, the scene is made up of five "acts," so to say, the first three constituting the portion assigned to the judgment proper, the last two completing the drama of the soul by depicting its resurrection and introduction by Horus into the presence of Osiris. In the upper left register sit twelve great gods. Underneath, Ani (the deceased) leading his wife, enters the Hall of the double Maati—Truth and Right. In the second act, Ani, separated into his component parts, stands before the scales. These parts are represented by a human-headed bird—the soul; a tri-colored cubit bearing a human head, which Budge calls Ani's embryo (the cubit symbolizes the "principles"); a human figure representing his destiny; the two goddesses of birth; and the heart enclosed in a vase balanced against the feather of Truth and Right in the opposite scale-pan. Here are plainly typified the ideas that death involves a separation of the principles; that out of these is to come another body; and that the future birth or destiny, whether into post-mortem states or into a new human form, will be the result of the life just passed. On the standard of the scales sits the dog-headed ape, sacred to Thot, marking the middle point in the evolutionary round when the Sons of Wisdom incarnated in the human-animal forms in the equilibrizing sign of Libra; for Libra and Thot-Hermes are one. (See *Isis Unveiled*, II, 463). At the right of the scales, testing the tongue of the balance, kneels the jackal-headed god, Anubis, he who guides the justified soul to the Fields of Aanroo.

The soul seeking admission to the Judgment Hall is at once confronted by its doors and even the various parts of its gates—all forbidding his entrance unless he tells them their mystery names. What can this indicate, but a recognition of the potentiality of the "Word"? After death the good or purified soul in conjunction with its higher or *uncreated* spirit, is more or less the victim of the dark influence of the dragon Apophis. If it has attained the final knowledge of the heavenly and infernal mysteries—the *gnosis*, or complete reunion with the spirit, it will triumph over its enemies; if not, the soul cannot escape its

second death, "the lake that burneth with fire and brimstone" (elements), a purely Egyptian idea. But this awful fate can be avoided by the knowledge of the "Mysterious Name." The defunct, having complied with this initial requirement, begins a recital of his good deeds, enumerating first those which relate to his conduct towards his family, his servants and his fellowmen; and not until he has given evidence that he has acted with justice and mercy towards his fellows, is he allowed to pass on to prove he has faithfully performed his duties towards the gods. He is then brought before the forty-two assessors who assist Osiris nightly in the examination of souls, and pleads his innocence of the particular sins which they are appointed to judge. After this "negative confession" he recounts numerous services he has rendered, such as: "I have performed the commandments of men as well as the things whereat are gratified the gods. I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man and a boat to the shipwrecked mariner.... I am clean of mouth and clean of heart: therefore let it be said unto me...'Come in peace'." (Chap. CXXV). While this protestation of righteousness has been going on, Thot, with reed and palette in hand, records the weighing of the heart; for in spite of the attempt of the deceased to justify himself, it is the heart that determines the balance up or down.

The Egyptians well knew that although one may think the good deeds done or the evils not committed are the measure of character, the feeling in the heart that accompanied the actions is the true estimate of one's righteousness and its ultimate determinant. The man of unrighteous heart will be found wanting. He whose heart was evil, and works utterly wanting, was devoured by Ammet, the "Eater of the Dead," a composite creature with crocodile head, lion body and hinder parts of the hippopotamus, sitting by the side of Anubis. Hence the fear voiced by the deceased in Chap. XXX: "My heart, my mother! My heart, my mother! My heart of transformation! (*i.e.*, necessary for my reincarnation)... May there be no parting of thee from me in the presence of him that keepeth the Balance!" The hieroglyph of the heart was a vase, and when we remember Ammonius Saccas taught that Hermes got his wisdom from India, there would seem to be no mere coincidence that in the Gayatri the True Sun is said to be "hidden by a *vase* of golden light,"—by the kamic principle coursing through the blood of the heart. In the New Testament (Matthew XXV, 34-36) occurs an almost exact reproduction of the setting of the Judgment Scene: the Son of Man sits upon his throne judging the nations and says to the justified: "Come ye blessed of my Father, inherit the kingdom prepared for you...For I was an hungered, and ye gave me

meat: I was thirsty, and ye gave me drink. . .Naked, and ye clothed me."

The progress of the soul after death consists in a series of transformations by means of which the defunct divests himself, one by one, of his principles, materialized for the sake of clearness into ethereal entities or bodies. The *shadow*, the astral form, is annihilated, "devoured by the Uræus,"* the *Manes* (kama-rupa) will be annihilated; but the Soul-bird,"the divine Swallow—and the Uræus of the Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands. (*S. D.* I, 227). Those who think the Egyptians did not teach reincarnation should remember that the Soul (the Ego) of the defunct is said to be living in Eternity: it is immortal, "coeval with and disappearing with the Solar boat"—symbol of the cycle of Necessity. The Soul emerges from the Tiaou, or Tuat, (the realm of the *cause of life*) and joins the living on Earth *by day*, to return to the Tuat every night.

What is the Tuat? The frequent allusions to it in the *Book of the Dead* contain a mystery. The Tuat is the path of the Night Sun, the inferior hemisphere or the infernal regions of the Egyptians, placed by them on the *concealed side of the moon.* In their esotericism, the human being came out of the moon (a triple mystery—astronomical, physiological and psychological at once); he crossed the whole cycle of existence and then returned to his birth-place (the moon) before issuing from it again into a new birth. Thus the defunct is shown arriving at the West where he receives his judgment, passes through Amenti, resurrects as Horus, and then circles around the sidereal heavens, which is an allegorical assimilation to Ra, when he becomes once more the free and self-conscious God. In Chap. CXXX we read: "The Osiris Nu (the defunct) embarketh in thy boat, O Ra, he is furnished with thy throne and he receiveth thy spiritual form." Then begins the descent into matter. He crosses the celestial abyss (Nu), and returns once more to the Tuat, where he is assimilated to Osiris-Lunus, who in his aspect of god of reproduction, inhabits the moon. Plutarch says the Egyptians celebrated a festival called "The Ingress of Osiris into the Moon."

Chapter LXIV of the *Book of the Dead*, entitled the "Chapter of the Coming Forth By Day in a Single Chapter," was looked upon as an abridgement of the entire Book. Birth in the Tuat, Amenti, or heaven, hence means death on another plane, and *vice versa.* Birth and death, endless transformation, universal reincarnation, proclaim themselves on every page of the *Book of the Dead.* "I am Yesterday, Today, and Tomorrow; and I have the power to be born a second time. I am the hidden Soul who createth the gods and who giveth celestial meals unto

*Uræus, the serpent, son of the earth—in another sense the primordial vital principle in the sun.

the denizens of the Tuat, Amentet, and heaven. I am the Lord of those who are raised up from the dead... Make thou thy roads glad for me, and make broad for me my paths, when I set forth from earth for life in the celestial region... Send forth thy light upon me, O Soul unknown, for I am one of those who are about to enter, and the divine speech is in my ears in the Tuat, and let no defects of my mother be imputed unto me... The god (Anubis) transporteth me to the chamber and my nurse is the double Lion-god himself... Let me journey on in peace; let me pass over the sky; ... Let me soar like a bird to see the hosts of the spirits in the presence of Ra day by day.... I shall come into being in the form of the Lion-god and like the blossoms of Shu. I am he who is never overwhelmed in the waters... I have come to see him that dwelleth in his divine Uræus, face to face and eye to eye. Thou art in me and I am in thee; and thy attributes are my attributes... My forms are the forms of the god Khepera... I have entered in as a man of no understanding, and I shall come forth in the form of a strong spirit, and I shall look upon my form which shall be that of men and women for ever and for ever."

Amenti, literally the dwelling of Amen, the hidden God, was the kingdom of Osiris, in which were fourteen halls or "mansions," (Chap. CXLIX, *Book of the Dead*), each one set aside for some special purpose connected with the after-death state of the soul. Besides the Hall of Judgment there were the Elysian Fields, or Fields of Aanroo, and many other mystical halls—one of torment in which the waters were of fire, and though the spirits wished to enter and quench their thirst, they dare not. The worst of all was the Hall of eternal Sleep and Darkness. As Lepsius portrays it, the defunct "sleep therein in incorruptible forms, they wake not to see their brethren, they recognize no longer father and mother, their hearts feel naught toward their wife and children. This is the dwelling of the All-Dead. ... Each trembles to pray to him, for he hears not." This god is Karmic Decree; the abode of those who die absolute disbelievers, those killed by accident before their allotted time, and finally the dead on the threshold of Avitchi, which save in one case, is not in Amenti but on this earth of forced re-birth. These tarried not long in their state of oblivion, but were carried speedily toward the gate of exit (Amh). The two chief gates of the abode of Osiris were the gate of entrance, Re-stau, and the gate of exit, or reincarnation.

The second Aat of Amenti was Aarru (Chap. CIX), "the walls of which are of iron. The height of the wheat thereof is five cubits...; the barley thereof is seven cubits in height. ... And the *Khus* (Spirits) therein, who are nine cubits in height reap the wheat and the barley side by side with the divine Souls of the East." In this instance the

ninefold division is used and refers to those spirits who have just been translated—before the separation of the principles. The reaping of the grain is a very graphic representation of the Law of Retribution or Karma. Those who reaped the two highest numbers entered into the state of Devachan; the disembodied souls whose harvest was less went into the lower regions (Kamaloka). However, in Chap. CX is a region called the place of the *Khus* who are seven cubits high, the wheat is three cubits high and it is the Spirits who have become perfect who reap it. These perfected souls are the Atma-Buddhi-Manasic entities, symbolized by the wheat of three cubits, already separated from their lower principles and ready for the Devachanic state. (*S. D.* II, 374).

Thot-Hermes

Thot is the great Dragon of Wisdom in Egypt. He is the lunar god of the first dynasties, the master of cynocephalus (the dog-headed ape who stood as the living symbol and remembrance of the Third Root Race), therefore a divine being who took on the human-animal form. For here, too, is to be found the Theosophical teaching of evolution. The moon-god Taht-Esmun represented the first human "ancestor," expressing the seven powers of nature prior to himself as his seven souls, he being the manifestor of them as the eighth. Thus Thot is the god who looks both ways—Janus, Hermes and Mercury combined. With reed and palette, as we have seen him, he is the scribe of the gods and the recorder of Karma. He is "the Lord of Hermopolis," wearing the *atef* crown and lunar disk, and bearing "the Eye of Horus" (the third eye) in his hand. Protector of Egypt under the form of the ibis, the foe of the bad serpent, he was the good serpent whose mysteries are concealed in the caduceus or wand of Mercury. Thot is connected with our word *thought*, and since to think is to create, Thot was said to have created the world by his Word, the articulate word being considered the most potent of creative forces. The deceased in the *Book of the Dead* time and again implores Thot to give him the "correct voice," name or pronunciation of those beings who bar his passage that they may open the way to him. To Thot are ascribed all the arts and sciences and the invention of the Egyptian alphabet. It is as difficult to place his era as to assign to their pyramids their exact date, but his name is found on the oldest monuments. The 4th of January is held sacred to him as Christians hold December 25th sacred to Jesus of Nazareth.

Thot-Hermes is both god and human Teacher, and as Teacher there are at least five personages in the line. Hermes Trismegistus, the "thrice-great" is Hermes great in Secret Wisdom, great as king or divine ruler, and great as law-giver and instructor in the arts of civili-

zation. Hermes was called "the trainer of Christs," since he taught men the eternal verities and showed how to live them that they, too, might be Christs in their turn and know their own nature as he did his. Hermes is not the proper name of any individual, but a generic title applied to Adepts in the Secret Wisdom, the great name having crept into our every-day language in the word "hermetic"—sealed. The teachings of the Hermes are recorded in the *Book of the Dead*, on monuments and tombs and tablets, and in the *Books of Thot*. The Greek writer Iamblichus says there were 1200 books of Hermes, and another writer, Seleucus, says there were 20,000 before the time of Menes. Eusebius, an early Church Father, speaks of seeing forty-two. Some of these books were works on anatomy, medicine and other arts. The name Hermes came to be used by mystics of every shade for generations, consequently great discrimination has to be used in accepting so-called Hermetic writings. Almost all the Fragments bearing the name have been greatly distorted and exhibit a tendency to the personal God idea, while the original teachings were purely pantheistic. The Deity referred to in them is the one defined by Paul as that in *which* "we live, and move and have our being," the "in *Him*" of the translators notwithstanding.

In the *Book of Hermes*, Pymander appears to Hermes in the shape of a Fiery Dragon of "Light, Fire, and Flame." Pymander, the "Thought Divine" personified, says:

> "The Light is me, I am the Nous (the mind or Manu), I am thy God, and I am far older than the human principle which escapes from the shadow ("*Darkness*," or the concealed Deity). I am the germ of thought, the resplendent *Word*, the *Son* of God. All that thus sees and hears in thee is the *Verbum* of the Master, it is the Thought (*Mahat*) which is God, the Father." (The seventh principle in Man and Kosmos are here meant.) (*S. D.*, I, 74).
>
> "That Universal Being, that contains all, and which is all, put into motion the Soul and the World, all that nature comprises, says Hermes. In the manifold unity of universal life, the innumerable individualities distinguished by their variations, are, nevertheless, united in such a manner that the whole is one, and that everything proceeds from Unity."
>
> "My judgment is that void space does not exist, that it never has existed, and that it never will exist, for all the various parts of the universe are filled, as the earth also is complete and full of bodies, differing in quality and in form."
>
> "God is not a mind, but the cause that the mind is; *not a spirit*, but the cause that the Spirit is; not light, but the cause that the Light is."
>
> "To speak of God is impossible. For corporeal cannot express the incorporeal. . . .That which has not any body nor appearance, nor form, nor matter, cannot be comprehended by sense. . . that which it is impossible to define—that is God."
>
> *Trismegistos:* Reality is not upon earth, my son, and it cannot be thereon. . . . Nothing on earth is real, there are only appearances. . . . He (man) is not real, my son, as man. The real consists solely in itself and remains what it is. . . Man is transient, therefore he is not real, he is but appearance, and appearance is the supreme illusion.

Tatios: Then the *celestial bodies themselves are not real, my father, since they also vary?*

Trismegistos: That which is subject to birth and to change is not real. . . There is in them a certain falsity, seeing that they too are variable.

Tatios: And what then is the primordial Reality?

Trismegistos: That which is one and alone, O Tatios; That which is not made of matter, nor in any body. Which has neither colour nor form, which changes not nor is transmitted but which always is. (*S. D.*, I, 285-287).

". . . matter *becomes;* formerly it *was;* for matter is the vehicle of becoming. Becoming is the mode of activity of the uncreate deity. Having been endowed with the germs of becoming, matter (objective) is brought into birth, for the creative force fashions it *according to the ideal forms.* Matter not yet engendered had no form; it becomes when it is put into operation."

"Everything is the product of one universal creative effort. . . . There is nothing *dead* in Nature. *Everything is organic and living*, and therefore the whole world appears to be a living organism." (*S. D.*, I, 281).

"From one Soul, that of All, spring all the Souls, which spread themselves as if purposely distributed through the world. These souls undergo many transformations; those which are already creeping creatures turn into aquatic animals; from these aquatic animals are derived land animals; and from the latter the birds. From the beings who live aloft in the air (heaven) men are born. On reaching that status of men, the Souls receive the principle of (conscious) immortality, become Spirits, then pass into the choir of the gods."

"The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, *are innumerable choirs of genii* . . . All these Genii *preside over mundane affairs*. . . . they *imprint their likeness on our Souls* . . . But the reasonable part of the Soul is not subject to the genii; it is designed for the reception of (the) God, who enlightens it with a sunny ray. Those who are thus illumined are few in number. . . " (high Initiates and Adepts are here meant). Students should read the entire passage: (*S. D.*, I, 294-295).

"Thou art from old, O Soul of Man; yea, thou art from everlasting.

"The Soul passeth from form to form; and the mansions of her pilgrimage are manifold. Thou puttest off thy bodies as raiment; and as vesture dost thou fold them up."

The Egyptians are accused of teaching the doctrine of transmigration—that men reincarnate in the bodies of animals. The following extract might be thought to corroborate this opinion:

"But the Soul entering into the Body of a Man, if it continue evil, shall neither taste of Immortality nor be partaker of the Good; but being drawn back the same Way, it returneth into Creeping Things. And this is the condemnation of an evil Soul."

We need only to refer to the symbol of the Sphinx to see that Soul never came from the lower kingdom—it *enters into* the body. Only the lower soul returns to the lower kingdoms; the Spirit-Soul likewise returns the Way it came to higher regions of Spirit. The teaching is: "Once a man, always a man." But, to be immortal one must have body and spirit conjoined in harmony on earth. Consequently, by living selfishly and evilly, a man condemns every atom of his lower

sheaths to be drawn into the bodies of lower animals, and he will meet those effects when again he comes into incarnation.

The teaching of Hermes, As ABOVE SO BELOW—"the whole of magic"—is found in the Smaragdine Tablet which is alleged to have been found by Sarai, Abraham's wife, on *the dead body of Hermes*. This is pure allegory. May it not be, suggests Madame Blavatsky, that Saraiswati, the goddess of secret wisdom and learning, finding still much of the ancient wisdom latent in the dead body of Humanity, revivified that wisdom? This led to the rebirth of the Occult Sciences, so long forgotten and neglected, the world over.

> "What is below is like that which is above, and what is above is similar to that which is below, to accomplish the wonders of *one* only thing"—which is MAN.
>
> "The Father of THAT ONE ONLY THING is the Sun; its Mother the Moon; the Wind carries it in his bosom; and its nurse is the Spirituous Earth." In the occult rendering of the same it is added: "and *Spiritual* Fire is its instructor (Guru)."
>
> Rudimentary man, having been nursed by the "air" or the "wind," becomes the perfect man later on; when, with the development of "Spiritual Fire" . . . he acquires from his inner Self, or Instructor, the Wisdom of Self-Consciousness, which he does not possess in the beginning. This fire is the higher Self, which, on this plane, is in bondage to the lower. Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. (*S. D.*, II, 109,113).
>
> "Separate the earth from the fire, the subtile from the gross."
>
> "Ascend from the earth to heaven and then descend again to earth, and unite together the power of things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly from you."

In these words is contained the riddle of the cross, and its double mystery is solved—to the Occultist. "The philosophical cross . . . symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represents in succession birth, life, death, and Immortality."

From a study of the foregoing fragments some comprehension may be gained of how one man may impress himself upon his own epoch so forcibly that the influence may be carried—through the ever-interchanging currents of energy between the two worlds, the visible and the invisible—from one succeeding age to another, until it affects the whole of mankind. Hermes has been an universal source of knowledge.

The glories of now-subject Egypt are of the past—of a past so remote that we can find no later writings recorded to show that there were witnesses left upon the scene. The knowledge once in Egypt went on to Greece and shone there under Pythagoras and Plato, who studied in Egypt, and other Hermetic philosophers who taught the TRUTH and RIGHT of Thot-Hermes and Hermes Trismegistus. We have seen, too, how much of Egyptian doctrine and practice found its way, although greatly distorted, into the Old Testament and the Apoc-

alypse. Moses was an Egyptian priest before he became leader of the Israelites, Jesus spent part of his youth in Egypt, and all the most learned Jews drank at her fount of wisdom.

Madame Blavatsky told, we suspect, what was personally known to her, in saying that there are still some solitary students of the ancient lore—sole remnants of the true Egyptian race, Copts, who are aware of the existence of many a secret treasure of the sanctuary, and keep silent. These Copts wear monkish attire of Arab-Christians, and live in poor desolate convents on the borders of the Libyan desert. Some believe the attire is but a disguise. These Copts are held in great esteem by the Greek monks of Palestine, and "there is a rumor current among the Christian pilgrims of Jerusalem, who throng the Holy Sepulcher at every Easter, that the holy fire from heaven will never descend so *miraculously* as when these monks of the desert are present to draw it down with their prayers. Thousands of pilgrims are there waiting with their tapers to light them at this sacred fire, which at the precise hour and when needed descends from the chapel-vault and hovers about the sepulcher in tongues of fire until every one of the thousand pilgrims has lighted his wax taper at it." Thus we see the holders of the flame, now in one country and now in another, form an unbroken sacrificial chain down the ages.

If it were possible to summarize in a sentence Egypt's contribution to the human race, it might be expressed in the Hermetic teaching "Death does not exist, and man never steps outside of universal life; nevertheless, *conscious* immortality must be gained by each individual for himself." "Oh, men, live soberly. Win your immortality. Instructor and guide of humanity, I will lead you on to salvation"—the clarion cry of Hermes Trismegistus rings vital still, because vitalized by the message of H. P. B. The term "scribe of the gods"—Thot-Hermes—can be no more fitly applied than to this recorder of the most complete teaching yet written down. She, as in the allegory of Saraiswati, found the body of Humanity dying, and tried to arouse its Soul by restating the ancient eternal *Truth*, the *Right* application of which alone will save the world.

"SAID I TO MYSELF...!"

"TO err is human; to forgive, divine. But there are better ways of calling out the divinity in others than by making so many mistakes."

"Being impersonal does not depend upon eliminating the 'I's' and 'You's' in your conversation. It is an attitude of mind, not of speech—though the latter reflects it."

"Useless to try to retain any special possession; for in the first place no external thing is worth that much effort, and secondly, you can't, anyway. To be a channel, then, rather than a storage vault, is the right endeavor. A channel merely *directs* the stream."

"Little things make so much difference. Just one letter out of place, for instance, and you have a 'scared hero' instead of a 'sacred' one."

"Going out of your way to offend another's prejudice is to play the small boy who sticks out his tongue. Lingual protrusion is seldom called for, outside a doctor's office."

"Your own mood and tense matter more than any particular usage of speech—but not always, with some people. Just as well, then, to give needed attention to your English. 'Some people' are Souls, like all the others."

"Honesty is not the best policy. Honesty is not a policy at all. Honesty is a principle. A principle is not a policy."

"Revenge has four legs and like a balky mule uses the rearward members to kick backwards. Think 'what can I do *for* him?' not 'what can I do *to* him?' "

"If you are going to play, for heaven's sake do it full-heartedly, and because you *choose* to. A little play is a counter-irritant to a whole lot of work. But don't play at your work, nor play when you intended to work—nor work when you intended to play, for that matter, unless you have to."

"It is all right to be humble, but how about being so humble you're proud of it!"

"Why not honestly say, 'I don't know,' when you don't—instead of evading the issue or talking all around the subject? There is no disgrace in not knowing everything—nobody does!"

"If you don't speak of the 'mysteries,' many people think you don't know anything; but if you do speak much of them, you thereby *establish* your ignorance."

"Because 'others do it' is no reason why *you* should. And no reason why you shouldn't, if you choose to."

"Cutting down your requirements becomes interesting, if you look

at it that way. Instead of enquiring, 'How much do I need?' ask, rather, 'How much can I get along without?' "

"If you talk too much, it is more than you need to. If you talk *all* you need to, it won't be much."

"A little humor is a delightful seasoning, but to use sacred names and things as a sharpener for your wit is to spice your remarks with gall and bitterness."

"Feeling 'under the weather' affords no excuse for spreading your clouds over other people. Enter into their sunshine and you will soon find the metaphysical climate 'fair and warmer'."

"Since when have you become so important that you must not be interrupted? Interruptions are the hard rubber rings upon which to cut the teeth of your equanimity."

"The world will not come to an end if you don't finish that little task today. When you feel that it will, set the task aside. Thereby you will learn something—and have that much more knowledge to bring to the task tomorrow."

"Firmness is fine, with yourself. Imposed upon others it is sometimes no more than stubbornness. Do you want your own way—or the *right* way?"

"He said, 'Come over and see us.' You said, 'Sure!' but you know you didn't mean it. Promises kept are strengtheners of the will; promises broken, the opposite. Better go over tonight—and speak more carefully hereafter!"

"You were afraid you wouldn't do well, and so of course you didn't. Had you been over-confident the outcome would have been the same. Either way means you were thinking about *yourself*, rather than about the work in hand."

"He thought that, being a brotherhood, the Lodge might contribute to his support. He had never thought that, being a Member, he might contribute to the support of the Lodge!"

"The best way to cure your love for being waited on is to wait upon somebody else."

"Low thoughts and high endeavors are like oil and water—they won't mix. The same obtains of high thoughts and low endeavors."

EVERY DAY OCCULTISM

THE BHAGAVAD-GITA is itself a trinity in unity, or it could not be true to Life. There is the body or matter, the text; the knowledge with which it is permeated or saturated, its intellectual element or principle; and its Soul or Spirit, the Intelligence from which (or from whom) it sprang. And these three are alike an incarnation or manifestation of Life itself.

In measure as these are assimilated by the student he participates as a conscious portion of that Divine form which includes all forms, until at last he who was Arjuna, then Arjuna-Krishna, becomes himself Krishna—knows himself as Atma-Buddhi-Manas. This is disclosed in the eighteenth chapter, in so far as words or wisdom may be communicated regarding the Incommunicable, but none the less *realizable*. This is Universal Brotherhood in Masters' sense of the term.

Naturally, then, the *Gita* presents three stages of Spiritual evolution, and these are represented by the three segments of six chapters each. In the first segment Arjuna is the man who questions himself to such extent that he must burst the bonds of race, creed, caste, and condition—or fall into despair. No man can really thus question himself till he has drunk physical existence with all its joys and sorrows to the last drop—not selfishly, but in the performance of the duties of life as he sees and understands them. His faith in human nature and in human life is worn out. What he has thought to be knowledge—religion, science, philosophy—have been really only a form of trust or faith. He has trusted well, not wisely, for human nature and human life are mortal, errant, inherently imperfect, and never can, therefore, satisfy any but the ignorant or the selfish.

This imperfect service—but service—and this imperfect questioning—but questioning, without imposing terms as to what the answer shall be—these are the exact spiritual conditions which bring response from the Higher Self, the Krishna in every man who is said to be "asleep," but is that part of our nature which cannot be deceived by any prayers nor by any vain pretences, and which therefore remains *unmanifested* in us until we are ready, having invoked the Supreme, to subordinate our "self" to Its purposes.

The second section, concluding with chapter twelve, then, shows Arjuna-Krishna—the man who, having found and recognized another nature in himself than the merely human, is devoted to gaining some apprehension of its "ancient, constant, and eternal doctrine" of evolution. The section shows that Arjuna does not leave the battle-field of human existence, but that in the midst of the affairs of every day life

he is practicing the only Occultism there is: he is intent outwardly on the "performance of action", while inwardly he is all the time listening to the admonitions of the Higher Self, the Voice of the Silence, or, in the more familiar phrase, to the "Voice of Conscience." With mankind in general this "Conscience" is purely negative. It does not guide or instruct us. It only tells us, after we have acted sinfully, "you should not have done that." It is worth a dozen times more than all the "revelations" in all the religions, all the sermons of all the priests, could ever give us, for a man to reflect *why* his Conscience is so inactive when it is most needed; or, to put it the other way about, why it is so active when it is "too late." Such reflection constitutes a wonderful *self*-revelation of human nature.

Gradually, throughout the second section, it becomes apparent that Arjuna gains the full faith or confidence in the wisdom and beneficence of the Higher Self which before he must have shown in human life and experience. It is still Faith, but it is faith in the immediate presence and activity of the Immortal in himself and in all nature—not in an absentee "God." So the twelfth chapter closes as naturally on the note of Faith in one's own real Self, as the sixth closes the first section with the discourse on self-restraint, or self-conquest.

And what a chapter is this on Faith—first-hand faith in one's own Divinity, in place of second-hand faith in a personal god, or in one's human nature. Arjuna has not yet attained to Knowledge in Krishna's sense. How could he? But he has attained; he has gained conscious contact with the Knower in himself and in all nature. It is this conscious contact of the lower self, or human nature, with the Divine Self which is the spiritual meaning of Faith. Not till this contact is made by the action of the Lower with the Higher, is Spiritual Knowledge even possible of beginning. This is that regeneration, or rebirth, of which every Scripture treats and which the illustrious Shankaracharya calls the Awakening to the Self, but which we in our ignorance think to be the awakening of the Self.

Let any man, even the most virtuous and devout, try to *feel* himself as Divine, all Nature as a consecrated place, all that is as "Soul and Spirit ever evolving under the rule of Law inherent in the whole" —and the experiment will show how far, how very far, most of us are in our inmost hopes from the position of an Arjuna-Krishna. Yet it is precisely this Faith, this profound conviction of *inherent* Divinity which alone can ever bring us to the Gates which open inward, never outwardly, to the Holy of Holies in man and in Nature. This is the Devotion of which the *Gita* treats—devotion to that "religion of immortality" which, because of the vision of an endless past in which we have been the Sower and the Reaper of unwisdom, gives to the man an

unshakable Faith in an equally endless future in which to be the sower and the reaper of Wisdom.

And so to the thirteenth chapter and the opening one of the last section of the *Gita*. All that Arjuna once thought to be Life itself is here taught to be but "this perishable body"—Kshetra, or matter as the *basis* of Karma or existence.

> "This body, then, is made up of the great elements, Ahankara, egotism, Buddhi, intellect or judgment, the unmanifest, invisible spirit; the ten centers of action, the mind and the five objects of sense; desire, aversion, pleasure and pain, persistency of life, and firmness, the power of cohesion."

No religion, no philosophy, no science, as taught and practiced can ever unriddle the mystery of this delineation of matter, for "matter" like everything else is psychological. Being psychological it is permeable to spiritual sight, however opaque that matter may be to theologian, philosopher, scientist, or layman. "Matter," or Prakriti, is the unfolded record of all our past—a record we are able to see though its real nature as much eludes us as does the "unmanifest invisible spirit" which permeates it. And why? Because we have been taught to think of both as distinct realities, separate from each other and both of them separate from ourselves. But "matter" is the medium of vision as well as of action. Ideas are the medium of mental vision and action and the feeling or sense of self is the medium of Spiritual vision and action. If that be limited, all is limited. We have yet to learn that our sense of self determines our horizon intellectually and physically as well as spiritually, for the mental and physical are but by-products, mere effects of Spiritual being and action.

Spirit and Matter, or Purusha and Prakriti, are shown to be in their nature co-existent and co-dependent, the first "pair of opposites"—that which is unmanifested and that which is manifest. Their alternation and interaction produce those effects which are in the *Gita* called "the three qualities," personified in man as "human nature." *Whatever* we think, whatever we desire, whatever we feel—that we take to be the Real for the time being. If we attain it, we soon find that it is no more real than what we cast aside—"sacrificed"—to attain it. Then, learning nothing from this futile sacrifice, we turn our attention (or devotion) to some fresh object, and so by our own misused power cause the "Great Wheel" of reincarnation to go on turning in vain repetition.

Many have been confused by the expression, "the ten centers of action, the mind, and the five objects of sense," and have wondered what are the "ten centers of action." It might be considered that five of them are the senses, and the other five are what we call the "mind." For it is the mind which is the inner set of senses. We call

them Thought, Will, Feeling, Memory and Imagination. In mankind it is the as yet misunderstood nature called by some the "astral man," "astral body," and so on. They have not as yet been developed in this race as a whole, though sometimes unnaturally awakened, as inner senses pure and simple, by multitudes of mediums, psychics, and pseudo-occultists, as well as by the "Brothers of the Shadow." By all these, such premature and abnormal partial arousal of one or more of the inner "centers of action" into sense activity in molecular matter is thought to be real and is therefore regarded as Spiritual. It is the reverse of spiritual and betokens atavism, when not degeneracy. If this arousal takes place, as it all too often does, while "Ahankara" is rampant and "Buddhi" dormant, the victim is, spiritually considered, on the straight road to ruin. There is another cultivation altogether of these inner senses—a cultivation absolutely unknown outside the School of the Masters of Wisdom, but this cultivation comes as a corollary to *Spiritual* cultivation, and not as an object to be sought for in itself.

"The Three Qualities" are, at this stage of average human evolution, the normal product of the activity of this psychic nature. The fourteenth chapter is devoted to a discussion of this department of the human being, which grows out of the "Ashwatta Tree"—that is to say, the whole course of past evolution. But this Tree of the Qualities developed in evolution is, in the fifteenth, shown to be only the ways and means leading, first to self-restraint or self-conquest, then to Self-acquaintance, and thence to Self-Knowledge, the *realization* of one's own Faith as "Knowledge of the Supreme Spirit."

By vivid but terrible contrast the sixteenth chapter makes clear that this realization of the Divine in Self and in Nature has its own Opposite—the realization of the Demoniacal as well as the God-like in man and in nature. Here in this chapter is pictured the dual nature in every man, hence his dual possibilities in self-evolution. After reading this chapter and recurring to the tenth and eleventh, one is through once and for all with that form of delusion which sees Good and Evil as any other than the consequences of one's own Spiritual evolution. One will see, as well and as sadly, how, despite all warnings and all history, those who "have not overcome themselves" will go on mistaking the psychic for the spiritual—and that this is a danger which, like a shadow, is as inseparable from every great Message and from every Arjuna, as Matter and its Qualities are inseparable from Spirit. It explains the degeneracy of every great religion, the degeneracy of theosophical societies and students of Occultism so prevalent to-day. The *Gita* and H. P. B.'s last Message to the American Theosophists are *one*, though separated by an interval of fifty centuries.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"KATHERINE," said Roy, "what are you going to do when you grow up, and can do whatever you like?"

The children had walked up the trail from camp that evening to the shoulder of "Council Crest," thousands of feet above the great wide Valley with its armies of lights, millions of miles below the night fires of the hosts of stars.

Katherine did not reply, so Roy turned his eyes to where she sat, a silhouette against the still darker background of the shadowed pines. Her arms were clasped about her knees, her fingers interlaced, her head tilted forward, so that in the faint light from in front, above and below, her finger-tips and the profile of her face and head seemed luminous.

"Sis," said he again, "I've heard of the 'man in the moon' ever since I was a baby, but this is the very first time I ever saw the Lady of the moon-light. A penny for your thoughts. They seem to be glowing."

"I wasn't thinking. I was just—I was just *looking* at my thoughts, I guess. Maybe they are not my thoughts. I don't believe they are, come to think about it. One moment I was down in the Valley, moving from town to town, from house to house—I mean from light to light. And the next, I was up among the stars, looking down here, and imagining—no, just feeling—how the earth isn't the earth at all to them, but another star. It was all so different. It made me *light*-headed, I suppose."

Roy smiled to himself. "Well, that sheds a little light on my own thoughts. I got to thinking about the Indians—how they used long ago to come up here to hold pow-wows for peace or war. And, do you know, I smelled kinnikinnick. You know that's what the Indians called their tobacco. When I noticed the smell, I started to wonder about how that could be, and then I thought how the Indians are all gone, and how things have changed, and how everything changes. And I wondered where I'd be next year, and after that, and what I'd do if I were all alone in the world. I guess I was sort of holding council-fires of my own. And then I asked you what you were going to do when you grow up. But you didn't hear me."

"Oh, yes, I heard you. But I was 'way up among the stars, remember, and your voice sounded a long, long way off. And it takes time to come back. I was just coming when you spoke again."

"Why, Katherine, we must have been out of our bodies—and never knew it. Do you suppose that could be?"

"Why not? I was talking about that last week with David Orcutt. You know he is reading the *Ocean of Theosophy* now, and has a thousand questions, especially about the Astral Body. He asked me if I really believe we can go out of our bodies."

"What did you tell him?"

"Not much. How could I? But I said it seems to me we are out of our bodies most of the time, even when we are awake. I told him something Mr. Judge wrote in the *Gita Notes:* 'Man, made of thought, is occupant only of many bodies from time to time.' I said if that is so, then we are all of us living really in the world of thought, and so are wherever our thoughts are."

"Do you mean that we are wherever we *think* we are?"

"No, I don't. I mean we are where our thoughts are. *We* aren't in any place, ever, really. But if our thoughts are in one place, on one thing, why there is where we seem to ourselves to be."

"Yes, but you aren't really there, because you can't *see*."

"I don't know about that. Didn't you just tell me you smelled that Indian tobacco? And yet there hasn't been an Indian here—a live one, I mean—for a hundred years at least. Well, is seeing really any different from smelling, or hearing? Maybe we think mostly with our eyes shut. If we think about what we see *here*, how could we see what we think about *there?* Our senses would be on one thing and our mind on another. But, anyway, it seems to me what Mr. Judge means is, that we are in our bodies only when we are thinking about them. We are on the earth only when we are thinking about earthly things. We just always *are*, but whatever we perceive, *there* we seem to be; and what we think about, *that* we seem to be. We don't see when we are thinking, we see what we are thinking—when we are not thinking what we see!"

"Oh, I think I see. It's just the same as when I spoke to you. You heard, but you couldn't answer till you got your mind back here. And that reminds me. You didn't answer my question. What are you going to do when you grow up?"

"Well"—and Catherine smiled to herself in her turn—"well, I suppose when I'm there, I'll see. But anyway, I'll be myself, whatever I may do."

CAUSE OF REBIRTH*

Question—If the cause of rebirth is in unsatisfied desire to live (*Tanha*), why should they be reborn who are weary of life and have no desire to continue or repeat it?

Answer—There is slight but important inaccuracy in the doctrinal statement of the question, and the question also leaves out of account the desires of life counting from the cradle as well as those desires of other and past lives which were never satisfied.

The inaccuracy is, that it is *not* the doctrines that *unsatisfied* desire leads to rebirth, but that desire is the cause of rebirth, and this makes a great difference in the matter. The want of satisfaction of desire only adds another element leading to rebirth. Desire of any sort, satisfied or not, deludes the Ego, and it is thereby drawn into the magnetic attractions (from which through ignorance it cannot escape) which must and will operate in time to cause rebirth. The desire operates the instant it is entertained, and, sinking into the inner recesses of being, is a cause for rebirth. The mere fact that it is forgotten or that all earthly life in time becomes distasteful does not do away with its force in those parts of our nature which while we are ignorant remain hidden from us. For with each desire—and there are millions of them—there is a thought, and it is these thoughts which make the bonds which draw us back to earth. And with each person this goes on for many years, for but few children are wise enough to control desires. This immense mass of desires and thoughts is to be taken into account. The question appears to ignore them altogether. If in mature years one begins to see the futility and uselessness of desire for life or any other desire, it means that experience has been gained, but not by any means that the forces engendered during preceding years have been exhausted.

Furthermore, there is behind each one the whole sum of other lives with all their desires, much of which must be yet unexhausted. These are each a cause for rebirth.

And it is not merely the desire to live which causes rebirth. That is a prime cause, and one that being seated in general human nature is more subtle and powerful than any other, for it relates to life itself, no matter where. And I take it that if the person who says life here seems worthless were offered life on some other planet in most harmonious, beautiful, and gratifying circumstances, he would find the deeply seated *wish for life* suddenly blazing up, causing him to immediately accept the offer.—*W. Q. J.*

**The Theosophical Forum*, December, 1893.

ON THE LOOKOUT

Racial Mysteries

Some new light is thrown on the controversy as to the Central American "elephants" by the carvings found at Paharpur, India, by R. D. Banerji. (*San Francisco Examiner*, April 10, 1927). They show elephants with peculiar trunks like those of the Mayan relics. Scientific opinion differs on whether the latter represent elephants or macaws; the controversy being so warm as to have brought forth material favoring the elephant theory by Prof. G. Elliott Smith, under title of *Elephants and Archeologists*.

The affirmative of the question necessarily involves a connection between East Indian and early American civilization.

Well, there *was* a connection; but contrary to present-day orthodox opinion, it was not by sea and of recent date; but traces instead back to a different world-order which existed, and supported civilized man, in ages now thought to be of past geologic eras.

Dr. David P. Barrows, President of the University of California, in *Berbers and Blacks*, advances a new theory of race origin not very flattering to those who dote upon ancestry—for he thinks that the black race was the original stock, and that the white and yellow races are only offshoots thereof. He also thinks that the cliff dwellings of Bandiagara, South Niger Valley in West Africa, are connected with the cliff dwellings of Colorado.

Other Opinions

The German Professor, Paul Borchardt (see *New York Times*, July 11, 1926, and *The New York Evening Post*, June 19, 1926) seems hard on the trail of the lost Atlantis. He has traced down legends to indicate that it was once in the Sahara, and was submerged by the sea in 1250 B. C.

The traditional continent of Atlantis is frequently confused with some lost city, and is also connected with the West Coast of Africa and the Sahara desert; but all these traces are of far later date, and seem to refer to Atlantean colonists rather than the original land. Nevertheless, it all adds to the weight of evidence; a weight so far accumulated as to give rise to the formation in Paris of a society for the study of the problem and the collection of a library. At the time of the report (see press of July 18, 1926), it was proposed to send out Dr. Charcot to make soundings and carry out other investigations.

A step has been made by the growing recognition of Herodotus as a man of veracity; once thought the "Father of History," he was later

termed the "Father of Lies," mostly because his doctrines in such matters as Atlantis collided with the pre-conceived ideas fostered by Biblical and materialistic influences. It now appears that discoveries made in the Senefru tomb confirm the purposes of the Pyramids as recounted by him and misunderstood by official archeology. (*The World*, Jan. 15, 1926).

Geology adds to the evidence with the discovery of a vast contemporary submarine convulsion in the Atlantic, already resulting in a rise of two miles in the ocean floor near St. Helena, during the last twenty-five years. (*San Francisco Chronicle*, Oct. 31, 1926).

While the Theosophical prospects latent in these discoveries may not be apparent at first sight, yet the recognition of hitherto unguessed human history as being strictly in accordance with Theosophic doctrines, will not only turn more respectful attention to those doctrines and forward their ameliorative effect on human conduct, but in itself is incompatible with a materialistic view of human origin and evolution.

The Periodicity of Diseases

Statistics of the Metropolitan Life Insurance Company, published in *Science*, Nov. 26, 1927, show that measles and whooping cough rise to a peak about every seven years. Only tentative suggestions as to the cause of this have been advanced.

The fact is a striking, if minor, illustration of two prime Theosophical principles; the Second Fundamental Proposition (see *Introduction* to the *Secret Doctrine*) states the universal, regular tidal ebb and flow of all categories of manifestation, from atom to solar system, and all the actions thereof. H. P. Blavatsky moreover wrote many pages to prove that the number seven rules these periods, definitely noting various diseases.

> Says Mr. Darwin...showing that the inhabitants of the seashore are greatly affected by the tides:
>
> "The most ancient progenitors in the Kingdom of the Vertebrata...apparently consisted of a group of marine animals...Animals living either about the *mean* high-water mark, or about the *mean* low-water mark, pass through a complete cycle of tidal changes in a fortnight...Now it is a mysterious fact that in the higher and now terrestrial Vertebrata...many normal and abnormal processes have one or more weeks (septenates) as their periods...such as gestation of mammals, the duration of fevers," etc.... "The eggs of the pigeon are hatched in two weeks (or 14 days); those of the fowl in three; those of the duck in four; those of the goose in five; and those of the ostrich in seven."
>
> This number is closely connected with the moon, whose occult influence is ever manifesting itself in septenary periods. It is the moon which is the guide of the occult side of terrestrial nature, while the Sun is the regulator and factor of manifested life;...(*Secret Doctrine*, 1888, II, 595).

The Ladder of Lives

A human being is a living colony of infinitesimal lives drawn from every kingdom in the universe; elemental, mineral, vegetable, and animal. All this forms the lower vehicle, leaving out the Divine Ego and its two phases. The object of this congregation is to make possible a self-consciousness whose possibilities are literally infinite. It could be accomplished in no other way than by uniting *all* experiences and developments under the guidance of the inner, immortal, binding unity. It is logical to suppose, therefore, that whatever known elements have not been found in the human body will be so found sooner or later, and that all are necessary for life.

The deduction seems substantiated by the work of Dr. J. S. McHargue, Kentucky Agricultural Experiment Station, who has found manganese, cobalt, nickel, and zinc, as well as iron, in living plant and animal tissues, all of which seem to be necessary for well-being. (*Science*, April 22, 1927).

Doubtless much more along this line will be discovered; and perhaps something regarding the correlation of different elements with possibilities for conscious experiences of various kinds. For while all these elements, in their material aspect, form the physical crust of man, each is but the outer casing of some form of limited consciousness, the synthesis of all of which forms human personality. Meanwhile, as H. P. B. predicted, "science cannot disguise from itself much longer that things which have life are living things."

What is the Self?

The Literary Supplement of the *London Times* for February 17, 1927, contains, in the course of a review of three books dealing with the problem of the Ego, some views of the reviewer which are in themselves of interest to the student of the ancient Wisdom-Religion and its modern presentment in the Theosophy of H. P. Blavatsky. The writer meets the facts boldly:

> "The concept of the self presents the crucial problem in philosophy. No system of metaphysics is complete without it; yet none can find a place for it without straining some apparently essential principle almost to breaking point. Either you must declare the self to be mere appearance, in which case you must account for it as best you may, or it can barely be prevented from claiming for itself the whole sphere of reality. How such a unity can emerge from its elements, or how, having emerged, it can ever cease to be, are equally unanswerable questions. . . . And yet the very notion of the self eludes us: reality we feel inclined to conceive as universal and timeless; but a self from which all particularity has been thought away turns out to be a bare notion, and without time it ceases to be anything but an impersonal mirror of abstract ideas. . . . What we are to understand by personality, and therefore freedom, determines in the end our whole idea of responsibility, our whole faith in human perfectibility. Small wonder that the library of books devoted to one aspect

or another of the subject is ever increasing." . . . "We do not believe that these problems can be approached without a good deal of hard thinking, even while we admit that the special problem of the nature and reality of the self is one which cannot be solved otherwise than by what appears to be a series of contradictions in terms."

As will be seen, the writer, like so many others, leaves off where he began—by restating the unsolved problem of life. It is the story of the modern *Arjunas*—Arjuna without *Krishna* or the philosophy of the *Bhagavad-Gita*. Nevertheless, it is such questioners and such questionings which, in the end, draw the Light from within.

The Idea of God

The Cambridge University Press (England) has published the four lectures under this head, delivered last year by Prof. Alfred North Whitehead. A distinguished English philosophical writer, Dr. Whitehead is evidently dissatisfied with the aliment provided by religion, fundamentalist and modernist, with scientific collations, and with philosophy as it exists. So, like the bible patriarch he wrestles with the Angel of the Presence in himself, but wrestling in the dark emerges with language and ideas both somewhat confused. Religion seems to him an "evolution," and he discourses historically and learnedly on the respective merits of historical Buddhism and historical Christianity—as he understands them. Yet all this does not prevent rays of light in the murk of mere erudition. He speaks of "the direct intuition of special occasions," and of "the elucidatory power of its concepts for all occasions." He holds that

"The doctrines of rational religion aim at being that metaphysics which can be derived from the supernormal experience of mankind in its moments of finest insight."

From this we may educe that Dr. Whitehead's lectures are the metaphysics of some supernormal moments of intuitive insight of his own. He finds in those "moments of insight" the concurrence of three allied concepts, synthesizing the normal experiences of mankind as a whole, and all fused in the self-consciousness of the beholder.

Professor Whitehead's "Fundamentals"

How Dr. Whitehead has emerged from his moments of insight and their metaphysical elaborations, into some approximation of the Fundamental Propositions of H. P. Blavatsky's "Secret Doctrine," may be seen from the following quotations:

"It is not the case that there is an actual world which accidentally happens to exhibit an order of nature. There is an actual world because there is an order in nature. If there were no order there would be no nature. And since there is a world we know there is an order. The ordering entity is a necessary element in the metaphysical situation presented by the actual world. . . .

"The religious insight is the grasp of this truth: that the order of the world, the depth of reality of the world, the value of the world in its whole and in its parts, the beauty of the world, the zest of life, the peace of life, and the mastery (mystery?) of

evil are all bound together—not accidentally, but by reason of this truth: that the universe exhibits a creativity with infinite freedom, and a realm of forms with infinite possibilities; but that this creativity and these forms are together impotent to achieve actuality apart from the completed ideal harmony, which is God. . . .

"The universe shows us two aspects: on one side it is physically wasting, on the other side it is spiritually ascending.

"It is thus passing, with a slowness inconceivable in our measures of time, to new creative conditions, amid which the physical world, as we at present know it, will be represented by a ripple barely to be distinguished from non-entity.

"The present type of order in the world has arisen from an unimaginable past and it will find its grave in an unimaginable future. There remain the inexhaustible realm of abstract forms, and creativity, with its shifting character ever determined afresh by its own creatures, and God, upon whose wisdom all forms of order depend."

But it will also be seen how, as with so many others, Dr. Whitehead's intuitions have been forced to bend the knee to the burden of his "metaphysics"—his preconceptions as to "God."

The "Scientific Mind"

Some day there may arise and flourish a school of psychology which will make a study, not of theological dogmas, scientific theories, or philosophical speculations, but of the various types of mind of which these several flora and fauna of the world metaphysical are but natural growths and characteristics. Just as "infallible revelation" once was the all-powerful shibboleth with which to separate the saved from the lost, so "exact science" has for a generation been the phrase with which to conjure. How "exact" science is, and the idiosyncrasies of the scientific mind, are both well illustrated by a lecture of Dr. Henry Fairfield Osborn, President of the American Museum of Natural History at New York City. Dr. Osborn, one of the most noted scientific men of the day, addressed, on April 29 last, the American Philosophical Society at Philadelphia. As reported next day in an Associated Press dispatch his lecture was summarized as follows:

"The cradle of the human race, where aboriginal man evolved with the ape from common ancestors, was in Mongolia and other regions of Central Asia 16,000,000 years ago. . . .

"Dr. Osborn assailed the theory that man descended from apes, and asserted that this belief 'should be banished from our speculations and our literature as totally false and misleading.'

"Dr. Osborn held that apes and man evolved separately from a common ancestral stock in oligocene times, and that the evolution continued through the miocene, pleistocene and recent geological ages.

"He asserted that one of the most compelling arguments in favor of his theory were the recent contributions made in the fields of psychology and behaviorism.

" 'It is our recent studies on behaviorism of the anthropoid apes as contrasted with the behaviorism of the progenitors of man which compel us to separate the entire ape stock very widely from the human stock.'

"Dr. Osborn said he believed that the manlike creatures from which the human race was descended may have flourished as long ago as one billion years.

"Man and the apes had arboreal ancestors, but man's possession of a thumb made him a tool maker. The apes lack the thumb. The close relationship of apes to men is proved, he said, by blood crystals, by likenesses of the teeth and by many psychic characteristics."

Human Diversity

One phase of the present healthy reaction against ticketing and cataloguing human beings like prize animals is shown in the article by T. Swann Harding, *Scientific Monthly*, April, 1927.

He thinks that the proteins of no two human beings ever have precisely the same composition, and that it is not pure speculation to extend this to brain and nerve tissue. This, he thinks, would account for many personal idiosyncrasies, etc. This speculation trenches upon deeper matters than its author suspects. Modern science, in spite of all its complicated discoveries in physiology, dreams not of the real complexity of the problem. For man is an immortal Ego, composed of spiritualized material evolved through countless ages of past experience, partly controlling, partly victimized by, an animal body composed of a hierarchy of countless lives of every grade of consciousness and every degree and quality of experience. These "lives" range from elemental, mineral atoms up to the highly evolved physical-astral "ectoplasm" which, in spiritualistic séances, can produce a fair mental and moral presentment of the man himself as known on earth—and that in the total absence of the spiritual self.

There are "lives" and forces physical, astral, vital, mental, cosmic and terrestrial; a whirling compound of every evolution in the Universe, through whose coadunition "man" is heir-apparent to self-conscious immortality.

The particular combination in any man at any time is the sum-total to date aggregated by the deeds and choices, good, bad, and indifferent, of crores of self-conscious incarnations. Freedom of will arises from the combination of *all* forces within the feel and consciousness of a seeming individual, and could not otherwise exist. The continuing identity and sense of unity in the personal self is *lent* by the Immortal, the Higher Self of unchanging nature.

A Wedge of Wisdom

It is customary to consider that characteristics are mechanically determined by the placing of the chromosomes in the combination of germ cells. It is also customary to consider *all* characteristics, whether or not physical, as of physical origin—a materialistic explanation which does away with freedom of choice, and is therefore very popular with

the mob mind, which loves to be told that it is not responsible for its own status.

A divergence of opinion on that score seems to have risen in the Botanical Section of the British Association, which was not sure whether the "X" and "Y" chromosomes were the signs or the determinants of sex. As a matter of fact, the whole disposition of the chromosomes, and its emergence into body and character, is the *sign* of the preexisting characteristics, or "skandhas," entrained by each ego according to its mental, moral, and physical habits, in progress from incarnation to incarnation.

The physical mechanism of heredity is the *transmitter* of these potentialities to the body; and consequently *governs* the welfare of the man who has not awakened to the fact that he is an independent spiritual being whenever he chooses to exercise his real power. Enslaved as most men are to their animal selves, it is no one's fault but their own. Sweet is the cup of matter, but the bitter lees are part of the draught.

Nevertheless the creator is always greater than the creature; and even though a man may have spent his karmic birthright with such prodigal hand that he has cast away every power but that of suffering; though he find himself blind, crippled and helpless, yet patience, acceptance of earned deserts, and reliance upon the better Self within, will in course of time bring him to birth "in a pure and fortunate family." There is no other road to salvation.

Diet and Temperament

Doctor Clarence W. Lieb writes in *The Journal of the American Medical Association* regarding the explorer Stefansson's experience on an exclusive meat diet. Extracts in the *Literary Digest* for Aug. 7, 1926, are as follows:

> He spent altogether eleven and one-half years within the Arctic circle.
>
> He lived for a number of days, totaling nine years, on an exclusive meat diet.
>
> He lived for nine successive months on an exclusive meat diet.
>
> He reached his maximum weight while subsisting on meat (fish).
>
> His sense of physical and mental well-being was at its best during that period of his life.
>
> He found that the exclusive meat diet worked as well when he was inactive as when active, and as well in hot weather as in cold.
>
> His hair thickened, and his scalp became healthier.
>
> Teeth decay was apparently much less rapid.
>
> Neither Stefansson nor any of his men, so far as we could determine, suffered any ill effects from long-continued meat diet.
>
> Stefansson affirms that his observations on the health and longevity of Eskimos led him to the conclusion that the high protein diet has no deleteri-

ous effects on their circulation or kidneys. He does feel, however, that the mixed diet to which they have resorted in recent years is making them prematurely old and is producing infirmities in those past middle life similar to those of civilized communities.

Dr. Lieb describes two of his own patients who lived on an exclusive meat diet for several years, apparently with good results. He concludes as follows:

> The foregoing data, however inadequate in their scientific check up, can only lead us to question the commonly accepted facts regarding a high protein diet.

Karmic Constitution

This will undoubtedly be a severe blow to vegetarian fanatics who relegate to outer darkness all those who prefer a mixed or meat diet. It will be equally hard on those vast numbers of the medical profession who prescribe vegetarianism, or a nearly vegetarian diet for every conceivable physical trouble. It seems to show that the benefits of the regimens prescribed so largely by medical doctors are often a matter of tradition or belief, rather than of actual knowledge. However, no generalization can be made, since Karmic law forbids. It is a matter of custom, or heredity, and of peculiar Karmic constitution. Many Arab tribes enjoy fine health without meat, and so with millions of other Orientals. It is a matter of common observation that some of our fellow citizens cannot thrive on a vegetarian diet, while others cannot live on a meat diet.

Perhaps the true modulus of diet for each individual is today, as much as five thousand years ago, that laid down by Krishna in *Bhagavad-Gita:*

> Know that food which is pleasant to each one, as also sacrifices, mortification, and almsgiving, are of three kinds; hear what their divisions are. The food which increases the length of days, vigor and strength, which keeps one free from sickness, of tranquil mind, and contented, and which is savory, nourishing, of permanent benefit and congenial to the body, is that which is attractive to those in whom the quality of *Sattva,* or goodness, prevaileth.

The Coming Religion

Harold Bell Wright, more of whose books of fiction have been circulated than those of any other writer of the generation, and who was originally a clergyman, in a recent interview, as reported in the Los Angeles *Times*, is apparently something of a pioneer in matters of faith as a result of his labors and experiences. We quote:

> "Today the people are not being given the true religion they are seeking because of the intense competition between the 183 separate and distinct denominations all striving to keep their memberships and all forced to sacrifice religion for theatrical

methods that will attract the crowds. Showmanship has supplanted preaching. The test of the successful preacher today is his ability to fill his church.

"But I believe we are on the verge of the greatest religious revival in history. It will not turn to but away from the church. It will result in the clarifying of the present chaotic situation; the abandonment of a lot of ecclesiastical folderol. In its place will come an effort to teach the truth as Christ taught it.

"The world will come to see that it isn't the truth because Christ said it but that Christ said it because it is the truth. What the world demands today is not 183 different kinds of theological interpretations of that truth, but the truth itself. And it matters not whether that truth was spoken by Christ, Buddha, or Mahomet; if it is the truth the world will accept it.

"The one vital thing is to re-establish man's sense of God. He may have his own religion; he may speak of a Supreme force but what difference does it make what name he gives Him. The important thing is that he believes in a Power which governs the universe and brings order out of chaos."

Here, as in many modern vistas, is a perception of universal verities that makes for the second object of the Theosophical Movement; of spiritual evolution that makes negatively for Brotherhood, for it does away with exclusiveness and intolerance; but still hampered by failure to see the Presence of the same Supreme Power in man and in all Nature, which acts in and through all creatures—not outside of them and the universe. Three unrelated links do not make a chain, but their perception must lead in the direction of final synthesis, which is true religion, true science, true philosophy.

The Law Works

What is the teaching of the ancient philosophy regarding the transmigration of souls? Theosophy tells of the One Life from which all proceeds, under the One Law of rhythm inherent in It. As the sparks from the flame, so do souls proceed on their journey to gain experience that will unfold what they possess but as yet do not realize: the knowledge that must be held consciously—self consciously—before the long pilgrimage can be completed.

Every spark of life has within it all that it can ever learn concerning the unfolding of the soul that is expressed as the manifested universe; but in order to awaken to its own knowledge, it must itself go through the process of unfoldment, under the one law of action and reaction. This is the swing and rhythm of evolution, from which spring great laws of the universe that are not to be set aside. Harmony and balance are inevitable within the bounds laid down by them.

Life cannot be denied. If it is refused expression in one place, its force will break through in another; repression in the one field will result in a great outflow of energy in another direction. The souls learning their lesson in what are called the lower kingdoms must and will take form and appear in the higher universe. That

which in the mineral kingdom expresses itself as cohesion, will in the vegetable kingdom enter an unexplored field of consciousness that we call sensation, and the next step of animal life and instinct must follow. The souls that are there unfolding, have taken to themselves forms, have poured into these the force of their life, an energy that will hold the matter together until the full measure of experience has been gained through it. Destroy the forms, the matter and the force remain and must find expression in other objective forms. Take away the field of experience, and another will be found.

Challenging Insect Life

A few intuitional thinkers in the west are approaching the same teaching. In the *Nation and Athenaeum,* not so long ago, "R.C.," under the heading "Science," wrote:

> Man has been till recently, congratulating himself that his science—his control of natural forces—now enables him to do much as he pleases. Does it? A doubt has now entered into his calculations. He is not quite so confident as he was. Insect life is challenging his domain. . . . The war, largely, has been brought about by our own industry and cleverness. We drain the swamp, clear the forest, turn over the prairies, and break into the life of these places. We upset the balance of Nature. There must be compensation—a readjustment of the balance. That is found on, say, our apple-trees, by capsid bugs. Indeed, the more we clear and cultivate, the more the number of pests we discover in our crops. . . . We have ruined their old haunts, and so they accommodate themselves on the cultivated ground.

There, in a paragraph, theosophical truth unconsciously realized, is expressed as a rational and obvious explanation of the facts of nature. "We upset the balance of Nature. There must be compensation." Theosophy teaches the universal law of karma, the law that science recognises in the material field alone: "Action is equal to the strength of the reaction in the opposite direction."

Youth To-day and Tomorrow

Dr. Ernst Jackh, president of the University of Political Science in Berlin, does not fear that the world is coming to an end because of the decadence of youth. Widely conversant with the aims and ideals of the new Youth Movement in Germany, Dr. Jackh has spent nearly two years in this country, visiting and lecturing, conversing and conferring with faculties and student bodies in more than sixty representative American educational institutions. Just before returning to Europe Dr. Jackh gave an interview in which he voiced some of his conclusions:

> "Youth is demanding spiritual leadership instead of formal authority. They are rejecting politicians and demanding statesmen; they are learning the difference between questions and problems, and are not afraid to think. Where the public in

general is indifferent, young men and women undergraduates are interested and curious and anxious to know what is happening and to take part, spiritually and mentally, if in no other way, in international affairs. Theirs is the spirit of the age in which wireless has made continents boundless and timeless.

"Instead of students' interest ending with the lecture, it rose like a flame. Questions and discussion often extended the hour's lecture to three and four and five hours. They may have learned something from me, but I learned immeasurably more from them.

"The spirit of youth is there, the spirit of humanity, of clear thinking, of liberal co-operation.

"(Youth) wants to think for itself. There is more to it, however. Not only does it want to cast off formal restraint; it also asks, if you will but listen, for something very much finer and more beautiful in its place. It asks for spiritual leadership. It asks, often shyly and often inarticulately, for understanding and co-operation. It asks to know."

"The Revolt of Asia"

This book, published last spring by G. P. Putnam's Sons, and written by Prof. Upton Close (Josef Washington Hall) of the Washington State University, has attracted very wide reading and press comments. In itself the book is nothing remarkable—rather the contrary, for it is but fragmentary, an unrelated set of mental and verbal kodaks "snapped" by an interested voyager in many lands. What makes the book notable, aside from its newspaper fashion of writing, and the simple kindly outlook of the writer on peoples whose ideas and outlook differ greatly from his and other Caucasians' conventions, is that it takes up in a mental and psychological sense, the ever-fascinating tales of alien races, much in the style made popular by Carpenter and Harrison in their "travelogues" and stories.

Prof. Close sees the end of white dominance of the Orient, and would have this come about peaceably rather than by violence. Something of the dream of the German Kaiser influences Prof. Close, and although he speaks almost entirely in terms of states of mind, he sees, in truth, but physically. As Christianity conquered pagan Rome, only itself to fall victim to Paganism, so the visible signs would point rather to a metaphysical conquest of the East by the West, in lieu of the former military and trading empires exercised—this because the Orient is rapidly become materialistic among the intelligentsia and converted to or tainted with sectarian Christianity of its own appropriation. Prof. Close's views may be illustrated by these quotations:

We have come to the end of the white man's world dominance. If he resigns himself to this historic evolution he will save his world and the Asiatic's world. If he resists he will likely bring about the destruction of both.

"We have come to the beginning of the white and colored man's joint world, when each shall have control in his own house and a proportionate say in the general convocation of humanity.

"We are passing from an era of empire by conquest into the era of empire b attraction, service and business that asks only a fair field and no favors.

"We have come to the time when any prolonged attempt of any race or natio or class or sex to dominate another can only bring destruction to both.

"It is let live and live.

"It is tolerance or death."

"CHRIST OF THE INDIAN ROAD"

Those who are interested in Prof. Close's reports and conclusion would do well to read also the vivid book by a returned missionary called the "Christ of the Indian Road"—a book which, on the on angle of vision, religion in the Orient, gives a truer and more intuitiv as well as convincing picture. Men of the West are apt to forget tha personal religion will always appeal to the emotional, the human, th feeling nature, educated as well as ignorant. Sikkhism and Jainism i India, not to speak of hundreds of smaller sects and followings, ar essentially like Christianity, Judaism, and Mohammedanism, in tha their appeal to the multitude lies in personal faith and feeling. A religions which move men are in fact but forms of *Bhakti*—which w may translate as Faith and Feeling. But the Orient, with its multi tudes of gods and lesser divinities, weakens the unifying power of single personal god such as Christianity provides. So although th Orient is not Christianized in the Western sense, it remains the fac that a great appropriation of the Western personal god idea, and it conversion into terms palatable to the psychic nature of the orienta mind, is going on. On the other hand, educated out of the hereditar notions of religion, the educated minds of the East are rapidly emu lating the phenomenon already consummated in the West—they ar markedly utilitarian, agnostic, materialistic.

There is danger of both East and West mutually corrupting th intellectual principle, mutually despoiling the psychic principle—prin ciples which are neither of the East nor of the West, but common to a men. What is to save the future is a philosophy devoid of sectarian ism, of color and racial distinctions, of claims of special revelation fo itself, of pretence of providing vicarious salvation. Theosophy an the Theosophical Movement are what H. P. B. called the "Karmi provision" for just the transitional period whose mere symptomati effects are treated by so many as diseases in themselves.